1:Ingrams G-5 (1934-35)1936 MM2 Hadhramaut MM2

KATHĪRI SULTANATE.

Towns		36,700
Tribesmen, 4,900	say	14,700
		51,400
	say	51,500
Total		250,500
Add for Seiyids (see Chapter V) not elsewhere enumerated		5,000
		255,500
	say	260,000

Languages used in the Hadhramaut.

There appear always to have been peculiarities in the language of the Hadhramaut. It may be of interest to record here that on the fragment of inscriptions found near Meshhed the third "S", the Hebrew *Samekh*, rare in other dialects of South Arabian, occurs frequently, and this is a distinctive feature of the Hadhramaut dialect. Another feature is the replacement of the modern "th" (*thā*) by "sh", thus *Shalasa* (the latter "s" being *samekh*) is "three" in Hadhramaut. The Mahri language, which, as it is spoken in the lower reaches of the Hadhramaut valley and westwards as far as Museina'a, may be included in the languages of the Hadhramaut, is said to be a modern representative of the ancient South Arabian.

But of more practical modern interest it is worth drawing attention to the difficulty of recording place and tribal names correctly when one's informants are illiterate, and there are eccentricities in accent and in the pronunciation of letters. In certain areas of the western part of the Protectorate the letter *jīm* becomes the *gīm* of Egypt. This sound also occurs in parts of the Hadhramaut, but so also do *jīm* and another variant *yīm*. Thus the village of Al Juwada in the Wadi Sēr is called Al Yuwāda. *Qāf* is universally *gāf* in the Hadhramaut and indistinguishable from *gīm*.

It is of political interest to emphasize the spread of two introduced languages—Malay and Swahili. It would be possible to travel over the whole country with either. Malay is in many cases almost more a mother-tongue than Arabic. There are many children of mixed blood, and many Malay or Javanese wives seem to have been introduced into the country. I was often told that there are children who speak Malay with more facility than Arabic, and Malay is a language regularly spoken in many homes.

Swahili has not attained this standard, but owing to the large numbers of people who go to East Africa it is very widely known as a second language. The great majority of those who speak it are of course Arabs, but there are a few slaves who speak it as a mother-tongue. I did not experience or hear of many cases like this in the Hadhramaut, but noticed a remarkable number further east in Merbat. Hindustani is a well-known language in certain

1: Ingrams G-5 (1934-35)1936 MM2 Hadhramaut MM2

Yafa'i circles in the Hadhramaut. Some of the Seiyids of the Hadhramaut have an enigmatical way of speaking Arabic amongst themselves.

Currency.

The currency consists of rupees and Maria Theresa dollars. The exchange value of the latter depends on the price of silver, and in November 1934, when much of the information contained in this report was collected, the dollar was practically equivalent to a rupee. For this reason the two denominations were often used indifferently. By mid-May 1935, the rate was Rs.149 to $100 in Aden and Rs.150 to $100 in Mukalla.

Small change is almost entirely British Indian, though there are a few Mukalla pice, a little Javanese money, and some Italian lire from Somaliland. Indian notes circulate fairly freely in Mukalla. The copper coins are called *besa* and the other Indian change *shauli bauli*. Generally speaking, any known money will be exchanged. In the towns of the main Wadi many ancient coins pass for small change, and there are also a number of small coins struck by the Al Kaf family. Small change is given for dollars according to their relative value with rupees.

Weights and Measures.

The weights and measures in use in Mukalla are as follows:—

1 Qofia.—The weight of 4 annas.
1 Waqia.—1 English ounce.
1 Ratl.—1 English pound.
1 Frasila.—20 lb. of fish or 32 lb. of shells.
1 Gubban.—25 lb. for gum.
1 Bahar.—10¾ Aden maunds or 300 English lb. of tobacco, or 360 lb. of dates, but dates from the interior 300 lb.
1 Qosra.—180 lb. of Basra dates. Trucial Oman dates are in packages of 70-80 lb. They are of an inferior quality.
1 Ma'bar.—A basket of 30-40 lb. of *Wazif* (dried *'aid* fish).

In Shibam the pound is of 12 ounces; 28 lb. equal 1 *frasila*, and 14 *frasilas* 8 lb. equal one *bahar*.

Measures of Length.

1 Banan—1 finger's breadth.
2 Shubrs—1 Dhirra.
2 Dhirras—1 Wara.
1 Wara—1 Yard.

Measures of Capacity.

As a general rule liquids are sold by weight; there is however a small measure used for oil called a *Baura*. Such a quantity is sold for one or two pice.

Calendar.

For official and sometimes for business purposes, when dealing with Europeans, the date is expressed A.D. as well as A.H., but

1: Ingrams G-5 (1934-35)1936 MM2 Hadhramaut MM2

The Bājrī live on the left bank of the main wadi at a distance of about ten miles north-east of Seiyun. They are surrounded by the tribes of Āl Kathīr and 'Awāmir. It is not universally admitted that the Bājrī are a true Shanfari tribe, but they nevertheless recognize the Sultan of Seiyun as their chief. There is a story that the Bājrī are the original inhabitants of the Hadhramaut, but that in course of time they became absorbed by stronger immigrant tribes. They are all agriculturists but their cultivation being on the left bank is very poor.

The *Mansabs* of the Āl Quseiyer are 'Abdur Rahman bin 'Abdulla and Qadir adh Dhibab. Hussein bin 'Aidarus Āl Salīla also has influence over the tribe.

CHAPTER XXIII

EMIGRATION: COLONIES OF HADHRAMIS ABROAD

There are probably few countries in the world where a larger proportion of the population lives abroad than the Hadhramaut. Between 20 per cent. and 30 per cent. of the estimated population of the Hadhramaut lives in the East Indies, East Africa, or Egypt and the countries bordering the Red Sea.

A great number of these emigrants do not proceed abroad for good, but expect to return when they have made their fortunes and die in their native land. Fortune with them is a relative term, for while some of them amass amounts that would not be despised in America the ambition of others is far more modest, and many run only to a few hundred or a few thousand Maria Theresa dollars.

Apart from the 90,000 to 100,000 Hadhramis now living abroad there are a very large number in the country itself who have been abroad, and I have already commented on the fact that Malay and Swahili have really become naturalized languages in the country.

It is not only of recent years that the Hadhramis have learnt the habit of leaving their native homes to seek their fortunes abroad. As Schoff points out, we learn from the *Periplus* that since the earliest time they have had a view beyond their own borders. Then as now, he says, " the outlook of Hadhramaut was towards India by sea and towards Egypt by land. Bent found the same conditions: the capital full of Parsee merchants, the natives going to India, the Straits and Java, and returning when they had amassed a competence; the English protectorate accepted because of England's domination of India, in the face of the religious convictions of rulers and people (*Geographical Journal*, IV, 322). Maltzan described the Hadhrami traders in Cairo as the keenest of the lot, and spoke of their activities in the East; while the Dutch Government, finding the islands of Java and Sumatra overrun with Hadhramaut Arabs, stimulated inquiries of them in Batavia."

Halfway up from the coast to the top of the Jol, on the road from Mukalla to Tarim, there is a small spring in a coconut grove where agricultural Bedouins live. These people obtain part of their meager income by collecting and selling herbs that are said to grow only in this vicinity as well as from a flock of goats and from coconuts. They are semi-cave dwellers and have walled up with loose stones rock ledges lacking sufficient overhang. The tribe is deft at making coconut-fiber rope, which they prepare for braiding by carefully pounding the fiber on a rock with a wooden mallet. Here a market comes to the door in the form of caravans going to or from Tarim, and to them the rope is sold or traded.

Emigration and Immigration

Lack of employment and overpopulation in the Hadhramaut have caused large-scale emigration to both the east coast of Africa and the Malay States. Even abroad the tribes show a tendency to congregate, with the result that emigrants customarily establish foreign residence with their relatives and friends. Many Hadhramis return, so that today, after a long period of both emigration and immigration, Malay has become a "second language" in the Hadhramaut.

Some have acquired riches, but no one has expended them in a more notable fashion than Seiyid Abu Bekr al Kaf. His family acquired wealth in Singapore and then returned to the Hadhramaut with the hope that through its efforts the cultural and material status of the region might be improved. Donations were made to the poor, city slums bettered, roads constructed; and small English automobiles, transported by camel across the plateau and assembled in the valley, were introduced. An elaborate guesthouse in Tarim and another in Seiyun were constructed, equipped with imported European furniture, and stocked with food and servants so that a foreign visitor might know that accommodation meeting his standards and needs was available. Recently a difficult truck and automobile road between Tarim and the coast, a distance of 170 miles, was completed by the Al Kaf family without outside assistance and at the cost of many thousands of pounds, to connect the hinterland with the more advanced and better-developed and more easily accessible coastal region. However, the greatest humanitarian achievement in the modernization program of the Hadhramaut, that of the termination of age-old tribal warfare and the spread of peace, was not long ago brought about by Mr. Ingrams, assisted by the influential and whole-hearted coöperation of the Al Kaf family. At last the incredible, unceasing warfare of the Hadhramaut, where villages only a few hundred yards apart blazed away at each other month in and month out, has stopped, and caravans are no longer sacked by raiding parties.

14: van der Meulen T-4 (1931) 1932 MM2 Hadhramaut MM2

On the 19th of May we reached Horēda, the tribal village of the family al-'Attās, where we had a fine reception. Horēda can thank the wealth accumulated in Java and at Singapore for its beautiful houses and mosques. There is a large number of Dutch subjects there, and so many of them speak Malay that one even frequently hears it spoken on the streets.

On the 20th and 21st of May we remained at Horēda. The mosques and schools were carefully examined, and some short excursions were made in that neighborhood.

Horēda lies in the Wādī 'Amd, which branches off from the main *Wādī* of Hadramaut, to which we now returned, leaving Horēda on the 22nd of May. Bin Marta' from Soerabaya, a large dealer in building materials, took us in his auto, which was the first that ever came to Horēda, to the place where he lives, Hēnan. It was a difficult task among the endless sand-hills to find a track on which it was possible for the auto to travel, and when a sandstorm came up we had to flee to the Diyār-āl-Buqri, certain high castles in the midst of the broad sandy *wādī,* which were the center of a warfare which had been going on there for years. The fighting captains and their soldiers received us very well; they appear to have close family relationships with Java. Elsewhere, in a description of the political situation, I will deal minutely with the Diyār-āl-Buqri and their inhabitants. Hēnan is a little place which is lost in the sand. By installing a motor pump, our friend Bin Marta' is trying to arouse his village to new life.

On the 23rd of May, Bin Marta' took us in his auto to al-Qatn, the residence of the sultan of Shibām. We were here once more in the āl-Qa'ētī jurisdiction. At al-Qatn the Wādī Hadramaut changes completely, and beautiful date-palm plantations begin here. In the shadow of these palms lie the luxurious green *dhura* fields (maize). The sultan did not appear to be at al-Qatn, and we were received by a member of the family. Through a severe sandstorm we drove on to Shibām, the

21: Thomas T-5 (no date) 1932 MM2 Hadhramaut MM2

exception of the Mahra all these tribes speak Arabic and Arabic alone, and yet some are types clearly distinguishable from the northern Arab, and indeed those I measured are all brachycephals. The very word "Arab" is used in the desert to denote "people" instead of having the particular racial connotation which we give to it. More than once I have been asked "From what Arabs are you?" by a native, who was conscious that I was of a different race from himself.

Whether these Arabic-speaking South Arabians are indigenous or come from elsewhere is a question for anthropologists. In this connection, the Preface to Wyman Bury's book *Land of Uz* is of interest. That Preface, written by Maj.-Gen. Maitland who was British Resident at Aden at the beginning of the present century, declares the writer's opinion as follows:—

> "The people of Arabia belong to two distinct and apparently quite different races. The common idea of the Arab type is tall bearded men with clean-cut, hawk-like faces. The Arabs of South Arabia are smaller, darker, coarser featured and nearly beardless. All authorities agree that the Southern Arabs are nearly related by origin to the Abyssinian. Yet strange to say it is the Egypto-African race who are the original and 'pure' Arabs, while the stately Semitic of the North is *Mustareb* . . . one who is Arab by adoption and residence, rather than by descent."

But I am concerned here with a group of non-Arabic speaking tribes more distant in habit of life still from the familiar Arab, tribes of whom neither Burton nor Maitland could have had any personal knowledge, tribes whose members have seldom made the pilgrimage to Mecca, tribes for the most part settled in the Qara and Al Qamr mountains of the Central South where they breed cows and gather frankincense. To the list given in my previous paper, viz., Qara, Mahra, Shahara, Bauthāra and Harasīs should be added Barahama, Bil Haf, Afar, and Bit Istait (Bait ash Shāikh). Except for those elements of the Mahra that are nomadic, and for the nomadic Harasīs and Afar and the fishing tribe of Bautāhara, the remainder form a *bloc* of settled mountain society with a common and a unique culture.

The four languages of this group have been mentioned in the paper under reference. Of the additional tribes the Afar speak a language which is a variant of Mahri, called Aforit, and is said to be the same as that spoken by the Harasīs. The Bait ash Shaikh (Insakht) use the Shahara tongue and are thought to be collateral with the Shahara and once to have co-inhabited the great port, now a heap of ruins, of Rubat (Ariyot). Balhaf, a rather nondescript tribe, owes allegiance to no faction but is Mahri in speech.

DRESS AND DYE CUSTOMS.

The men wear a single sheet wound round to form a skirt short to the knees and then brought diagonally across their bodies and thrown over one shoulder; women a single loose-falling black gown usually green with age and black muslin head-wrap which falls about shoulders and neck; they are mostly unveiled. The use of indigo for smearing their bodies and impregnating their clothes is common to both sexes. It gives their faces a purple hue. There is a local dye from a tree called *hussair*, but much of the indigo comes from India.

[Bait Kathir, Mahra, Manahil, Awamir, Sa'ar and Mashai -- Analyst]

CHAPTER I.

THE DEPARTURE.

ADEN—MAKALLA.

We owe our journey to Ḥaḍramaut to a mission entrusted to us by the Netherlands Government. Later it will become clear how deep-lying the contact is between Ḥaḍramaut and Netherlands India, and how self-evident it is that the Dutch Government should wish to make itself accurately acquainted with the social and political conditions in the native land of the tens of thousands of Arabs, who form such an important element in the social fabric of that country. The Ḥaḍramīs are not absorbed into the union of Indonesian peoples, and many of them keep a firm hold on the connection with their own country, in the hope that some day they may be able to return there, to await the Day of Resurrection and Judgment in that hallowed ground. The charge entrusted to Dr. van den Berg to write his book, which was published by the Government of Netherlands India, resulted from the practical needs of that Government with regard to the heterogeneous peoples of Indonesia. So also with the mission entrusted to me.

Although I knew how difficult it had been made, until now, for a Christian and Westerner to penetrate into the land of the fanatical Ḥaḍramī, yet I had some hope of success in the attempt, and this for two reasons.

The years that I had spent in the civil service of Netherlands India had given me the conviction that the Ḥaḍramī is grateful for the treatment which he receives there from our Government and for the opportunities which he has to save money and to get on in the world. As a government official of Netherlands India I had not reckoned in vain on finding a welcome among the Ḥaḍramī families having relations with Indo-

24:Meulen and Wissmann 1-3 (1931)1932 MM2 Hadhramaut MM2

114 nesia, and a conversation carried on in the Malay language
191 often worked wonders.

114 My second advantage lay in the fact that I had represented my country for several years at Djedda, the seaport of Mecca, the Exalted. My knowledge of conditions in the sacred land of Islam and of the Wahhābī régime, only recently established there by that great Arab Bin Saʿūd, procured for me willing listeners in circles where there was no connection with the East Indies.

114 In order that the journey should serve not only a diplomatic,
121 but also a scientific purpose, it was necessary to have a travelling companion who would take upon himself that side of the work. Dr. Hermann von Wissmann accepted the offer to share the Ḥaḍramaut adventure. We had already met in Djedda and learned to appreciate each other. He had gained experience of travel and research with Dr. C. Rathjens of Hamburg in exploration in the Hedjaz and the Yemen. The large map of the district over which we travelled, the sketch maps, the ground-plans, and the geographical, geological, and botanical information, contained in the present book, are his work.

114 At the end of April 1931 we met in Aden. Our plans could not have succeeded without the cooperation of the British authorities. The Bents in their book write very gloomily over the attitude of the Aden Government towards them.[1] Hirsch had a better experience[2], and we perhaps, the best of all. The Resident, Colonel Reilly, promised help and, instead of speaking with discouragement of our chances, as had been done up to now both by Arabs and Europeans, he considered that we were by no means without chance of success. He saw the greatest difficulty in the hot season that would be sure

[1] Th. Bent and Mrs. Th. Bent, *Southern Arabia*, London, 1900, p. 72 *sq.*

[2] Leo Hirsch, *Reisen in Süd-Arabien, Mahra-land und Hadramūt*, Leiden, 1897, p. 2, 109.

24:Meulen and Wissmann T-3 (1931)1932 MM2 Hadhramaut MM2

for themselves in each other's unwashed cups. Our host devotes himself entirely to us; he frequently absents himself to see that preparations are made for a meal without delay. Sounds of music and song reach us from the women, who are making merry in the adjoining room. In spite of the sweltering heat, the song with its refrain, the concerted clapping of hands and dancing to the monotonous music are carried on with great enthusiasm. Our host invites us urgently and repeatedly to spend the night with him. Sayyid ʿAluwī el-ʿAṭṭās, who is with us, has, however, so great a longing to see his family in his own country that, on his account, we decide to start for el-Meshhed in the afternoon. Meanwhile our delicately solicitous host has quietly had a room made ready in a distant corner of the great double house. He sees how tired we are and whispers to us to follow him so as to escape from the interest and curiosity of the constantly changing visitors. These fellow townsmen, against whom one cannot protect oneself, will not penetrate into this quiet room; we can stretch ourselves out on the floor on the simple mats and rugs, and our host will see to it that we are not disturbed for an hour. Then the meal is brought up to us without a sound, and we are only awakened when the yellow-coloured rice awaits us, ready served in flat dishes, on the round eating-mat, along with dishes of boiled mutton and gravy. A round flat bread-cake lies in front of each of our places on the mat. Our host apologizes for the scarcity and simplicity of the food offered to us, but we fall to with a thankful "In the name of Allah." The practice of spicing the rice and meat very strongly must have been introduced from Java and India. They overdo the seasoning to such an extent for foreign guests that, after the first pangs of hunger have been appeased, it is a real effort to continue eating.

Our host speaks Malay by preference and likes to talk about Cheribon on the north coast of Java, where his family rose to prominence and where he hopes to return in a few months, after the date harvest. His father possesses 20 houses

24:Meulen and Wissmann T-3 (1931)1932 MM2 Hadhramaut MM2

We march on for hours under a gorgeous heaven of stars. The great promontory towards which we are setting our course is Djebel Ghumdān. Only when we have passed it do we see the lights of Ḥurēḍa. The nearer we approach the more messengers with lamps, and people filled with curiosity come out to meet us. Youth especially is well in evidence, handsome, frank youngsters, who accompany us pushing each other aside and talking busily. Quite soon the boys try to put a few questions in Malay. When the answers come also in that language, questions follow thick upon each other, and these wordly-wise youths, born in Java and sent here to get a real Arabian education, become objects of admiration and envy to their fellows.

"Do you find it pleasant here?"

"No, not at all. It is much finer in Java. This is a dreadful country of poverty, heat and boredom."

They are home-sick for Java, where their parents are and where they would like to return at once.

We dismount at the entrance to Ḥurēḍa, which is unwalled, for we see, by the light of many gasoline lamps, the white figures of the notabilities of the town awaiting us. The Governor of el-Meshhed comes forward as spokesman. He says that the people of Ḥurēḍa are grateful for, and feel themselves honoured by, the first official Dutch visit. It is not so long ago that foreigners were denied entrance to Ḥurēḍa, but now opinion has become much more modern. In the whole of Ḥaḍramaut there is sympathy for Holland and gratitude to that country for the hospitality and good treatment enjoyed by the Ḥaḍramīs in the lands under her rule. Hope is expressed that an enduring contact between Ḥaḍramaut and Holland may spring from this visit.

The many lanterns light up fantastically this unusual spectacle on the outskirts of Ḥurēḍa, where the first Europeans, weary and dirty, with limbs stiff from long riding, make their entry into the little town, hand in hand with its notables in their clean, white garments. The Governor has solemnly taken

middle of the roof-terrace is a room, open on all 342
sides, but shady during the day, where meals are served. One 167
can see that we are nearing Terīm with its refinements of 177
civilization from the iced water that is brought round here in 641
huge thermos flasks. Sēwūn is the mother city of many 191
Ḥaḍramīs who have amassed wealth in Java and the Straits Settlements. There is oriental exaggeration in the Sultan's greeting: "You are really the Sultan of this land, for more than half of its inhabitants are Dutch subjects", but there is a kernel of truth in it, for Sēwūn is deeply under the influence of Indonesia. Is not Malay perpetually spoken in the Sultan's entourage? Does one not hear that language in the mouth of the children in the streets of the town? All sorts of words from Java have been absorbed into the colloquial. The meals [262]
served are real Javanese rice meals (*rijsttafel*). Even the few horses that Sēwūn possesses have been imported from Western Java. According to the Sultan, there are some thirty Javanese women who have been brought here by their husbands and who will never more return to their country. The mixture of [144]
races can also be noted in the shape of the faces and the features of the children on the streets.

Conversation flows smoothly and is only interrupted by the 648
ṣalāt and by meals. As the Sultan has much trouble from enemies who work against him behind his back with the help of money earned in Java, it is not to be wondered at that he has many requests to make and much to say to the envoy of Holland. He would be glad to have the aid of Holland to subdue his enemies in Java. A Government edict threatening banishment from Netherlands India to all who should further a revolutionary movement in their own country would be considered sufficient here. During the following days there is a great deal of talk over this subject and others connected with it. Later on, in the sayyids' circle in Terīm, another additional 578
question is raised, namely, that of the struggle between the 648
Ḥaḍramī sayyids and the Ḥaḍramīs who do not belong to this privileged class, in which struggle they consider that the Government of Netherlands India takes a line which is too

½ ['Alī bin Manṣūr bin Ghālib bin Muḥsin āL Kathīr, Sultan of Sēwūn -- ANALIST]

24:Meulen and Wissmann T-S (1931)1932 MM2 Hadhramaut MM2

when the gate is pushed open and a group of soldiers rush out with their guns at the attack. Our people are petrified with fright and call out that we belong to the *Dōla* (the Government). Then the guns drop and the sound of a greeting reaches us, but our chauffeurs drive on as fast as possible, so as to escape from this hostile place.

We now enter the district belonging to the third party, with el-ʿUqda as its headquarters, where the rich Shēkh Sālim bin Djaʿfar bin Ṭālib lives. We are to pay a call upon him. He gave us a pressing invitation to do so on the outward journey, but, at that time, the Sultan of Shibām, who had undertaken our transport arrangements, gave orders to avoid the war zone. Shēkh Sālim is a Dutch subject; he possesses a great fortune, amassed in Surabaya, and was one of the well-known Ḥaḍramīs of that city.

The country round el-ʿUqda is a paradise of beauty. White and light-grey palaces, with rows of big windows and fine points and pinnacles along the edges of the roofs, are scattered among the plantations of young palm-trees. Behind this gay green and white colouring is the yellowish-brown of the rock. In the gardens are also many bushes of lemon and pomegranate and papayas. The buildings in which Shēkh Sālim lives are surrounded by a high wall, with a colossal wooden gate covered with sheet iron, which gives entrance to a courtyard. The outposts here have done their duty and given notive of our arrival, and the gate has been thrown wide open and Shēkh Sālim himself, surrounded by soldiers and children, stands there to give us welcome. The pro-Dutch sentiments of the grey-headed Shēkh are well known, and we have no need to doubt for one moment that our welcome here comes from the heart. Conversation is carried on in the Malay language, in compliment to the presence of a government official of Netherlands India. This creates an intimate atmosphere and offers the advantage that the soldiers and children cannot follow what is said. The great *madjlis* of this imposing building becomes speedily filled with a crowd of inter-

24:Meulen and Wissmann T-3 (1931)1932 MM2 Hadhramaut MM2

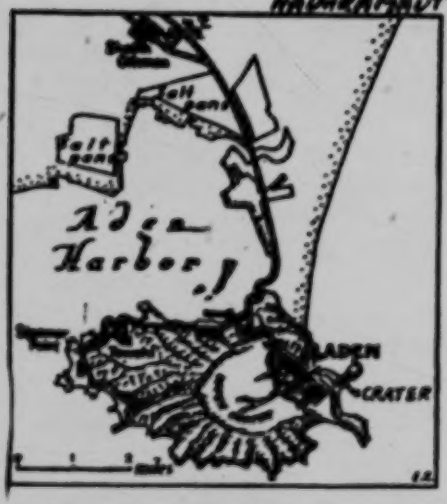
in the saddle, for the camel sees obstacles on the ground, which escape my searching eye, so that unexpected swerves are the result. It is a fantastic and most exhausting ride, which only comes to an end when, close to the little town of ʿAmd, we reach the house in which we are to be lodged. The rest of the caravan arrives after us in dribblets, and before long we are sitting together on the spacious roof of our guest-house, onto which crowds of inquisitive folk are flocking.

Nowhere, so far, had so much Malay been spoken and nowhere was conversation so frank and open. ʿAmd appears to be a town on the decline and very poor and to suffer much from protracted warfare. This condition of things leads the young men to seek their fortunes out of the country, Java attracting the bulk of them. The consequence is that a great many wives and children remain behind in poverty. The number of boys who are sent from Java to be brought up in ʿAmd is relatively large. They can be distinguished at once from among their dirty little comrades by their better dress and greater cleanliness. They form a part of our visitors that night and begin with great boldness to talk in Malay, to show off their knowledge. These youngsters look upon their sojourn in ʿAmd as a real period of exile and pine for Java.

The discussions over plans for our further journey were disappointing. It was considered to be out of the question for us to go to Niṣāb, but they could certainly bring us to the coast towns of Bal-Ḥāf or Bīr ʿAlī. Everyone deserted us at this point, even our own Sayyid ʿAlī el-ʿAṭṭās, but we held on to Niṣāb. Before we retired to a roof-terrace higher up, we had Sayyid Abū Bakr el-Kāf's letter of introduction and those from the Sultans of Sēwūn and Shibām read aloud, which made a noticeable impression. I added thereto that we were determined to go to Niṣāb and that we wished to leave on the morrow. So we bade farewell to this company, which was to carry on its consultations until deep into the night.

It is appreciably cooler at ʿAmd than it is further in Ḥaḍramaut, Terīm being the hottest place. The altitude of

63:Simmons et al G-5 (1941-1951) 1954
M1 Middle East
ADEN MM1
HADHRAMAUT MM2
H
[102
361]



sequently return to their home settlements with their savings. Arabic is the language of the indigenous peoples, but Malay tongues are widely used in the towns of the Hadhramaut. Swahili, the *franca lingua* of East Africa, is understood throughout most of the area, while English is extensively employed in Aden proper. The majority of Arabs are Moslems, belonging to branches of the Sunni sect. Other religions are found chiefly among the different racial groups in the Colony and in the coast towns of the Protectorate.

Education has made considerable progress in the Colony, and is gradually being introduced into the Protectorate. Primary schools for both sexes are supported by the government in the Colony, and by mission and private organizations. The Colonial authorities also operate secondary and vocational schools for boys. There are no post-secondary institutions, but government scholarships are available for the training of teachers and various professional personnel in the Anglo-Egytian Sudan or in the United Kingdom. The literacy rate among children of 6 to 12 years of age is estimated at 90 per cent, in contrast with 20 to 25 per cent in the general population. A program for the expansion of education

H MT
H 191
A H 795
A H 891
H 658 891
H 312 185 658